



# A short treatise

of certayne thinges abused  
In the Poppysh Chutch longe vsed:  
But now abolyshed to our consolation  
And Gods word aunounced the light of our  
saluation.

Matthew. vii.

Every tree that bringeth not forth good  
frute shalbe hewen downe & cast into y<sup>e</sup> fyre

Psalm. cxliii.

Our soule is escaped even as a bryd out  
of the snare of the fowlar, the snare is broke  
and we are delyuered.

Mat. xv.

All plantes y<sup>e</sup> my heauenly father hath  
not planted shal be plucked vp by the rotes

Psalm. cxviii

It is tyme (O Lord) to lare to thyne  
hande for, they haue destroyed thy lawe.





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# Preserue me, O god, for

in the do I truste. Psalm. xlv.

## Race whiche is the

mercy fauor and acceptation.

Of God our heauenly father, be geuen to this audience

Peace, from Iesu Christ, our helth and satisfactiō  
Whiche is the true tranquillite, of a quiet conscience  
Be ministred vnto you with a moze relyced sentence  
Than all tonges be able to make declaratiō  
My intente is to declare, yf a whyle ye well kepe scilence  
How goddes worde is flourished, the light of our saluation

We haue bene drownded with dreames, as our forefathers Ps. lxxv.  
haue bene

Lyving in wilful Ignorance, not searching for y<sup>e</sup> verite  
Belueing to haue syght, whan we haue not sene Ecc. xli.  
But heapinge synne vpon synne, committing iniquite  
For lacke of godly knowledge, brought into captiuite  
So y<sup>e</sup> blind leade y<sup>e</sup> blind as Christ maketh demonstratiō Mat. xv.  
And both fell in y<sup>e</sup> lake, of vtter darkenes or teneb<sup>r</sup>e  
But now gods word is flourished, y<sup>e</sup> light of our saluation.

The shepheardes that should fede the flocke, as Ezechiel Eze. xxxiii.  
doth say

And hath famysshed them for fode, wo vnto them all  
That thus suffereth y<sup>e</sup> shepe to perishe, going astray  
From y<sup>e</sup> handes of suche blind gurdens y<sup>e</sup> lord doth vs call  
The sicke haue they not healed y<sup>e</sup> weake haue they let fall  
But churlishly and cruellspe, be they had in estimatiō

A. li.

Coma



**vi.** Come away good people from this occult diabolical  
For now goddes word is flozished & light of our saluatiō

A gret colour of holmes in þe Dopes church hath ben bled  
The which is playne wickednes, as goddes word pꝛoueth  
ryghte

**vi. c. xii.** To mainteyn the old customes, of most men now refused  
The verite cleane banished, and truth put to flight  
Yf god had not ben mercifull, all men had lost the lpght  
Blnde was the ccrmony, for all the sanctification  
But now it is euident to euery chꝛyſten wyght  
How goddes word is flozished, the light of our saluatiō

In þe stede of goddes word we had holy bread and water  
Holy palmes holy ashes, holy candles holy spet  
Holy bones holy stones, holy cꝛewittes at the aulter  
Holy censars holy bannars, holy cꝛosses holy atꝛes  
Holy war holy pax, holy smoke holy smper  
Holy oyle holy cꝛeame, holy wyne for veneration  
Holy coope holy caneyp, holy reliques in the quire  
Thus gods word could not flozish & light of our saluatiō

We haue had belles chꝛystened, vestments consecrated  
Chalices anointed high altars washed and halowed  
Images tabernacled, dead mens bones chꝛyꝛned  
Coniured Cꝛosses censed, spittled and spattled  
With turne and half eturne the people was deceyued  
Seist we oꝛ seist me not, and moche more abhominacion  
Feactes of legerd mayne, by these tynghlers inuented  
That goddes word shulde not flozish, the lpght of oure  
saluaciō.

Upon the high holy euenings as they do them cal  
They range al the belles a solempne noys to heare  
There had we euen song complayne, a salme with all

Of þ was long oꝝ sayd, them selues were in uet the ncre  
foꝝ it was in a fozen tonge as it doth wel apere  
Aother to thym noꝝ vs, was there cofication  
foꝝ it was all lippe iabo, long they neuer so cleare  
Syldome pyache they chyst, to be the light of our saluatiū

1. cor. xiii.

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The nexte day folowynge we had matynes, with prime and  
howtes holy

Many a deus in adiutorium, al in the latten tonge  
Coniuring of holy water folowed then immediatly  
Procession after ydolles, al the chutch yarde long  
Hygh masse with deuout senlingce, ruffling it in pryke song  
Then came we to take holy byrad without signification  
These plantes be pluct vp, be they neuer so stronge  
They were not grafted on goddes woꝝde, the light of our  
saluation.

1. cor. xiii.

With these old customes a such lyke god is displeased soꝝe  
As in the first of Esay ther is demaunded playne  
Who requited these of you suche thinges I do abhoꝝ  
Your Sabothes and your solempne days your fastinges  
are in bayne

1. cor. xiii.

Anewe holydayes a fastinges from my hart I do disdayne  
God saith he is wery both of you and your oblacion  
He byddeth you labour in his vyne yarde, and therein take  
payne

To teach the people Gods woꝝd the light of our saluation

Sone it is sene what paynes in this venerarde they dyd  
take

foꝝ every quicke sprynge that brought forth the frute of  
Gods verite

They cryed out on him heretike burne him at a stake  
He speaketh agaynst our Ceremonyes and therfoꝝe shall  
he dye

Thow

Wapites  
make tradi-  
tions the  
lyght of  
their salua-  
cion

Throwe such wretches in prizon/and let the captives lye  
And yf they be not willinge, to make their recantation  
Famish them for ybde, or mutther them ppyuely  
They speake agaynst the tradpctions the lyght of our salua-  
cion.

Than scourged they the simple soules, with their whyp  
of correction

And there on hanged. vi. strynges, fytely fastened with a  
lawe

This whyp was very mete, for ther pestilent complection  
For throw such tyranny, the peoples hartes wete rawe

Thus many faythful membyes frome the truth dreyd awaye

Untyl, our noble kynge of his meicy and compassion

Broke this cruell whyp that kept the people in awe  
And hath aduanced Goddes worde the lyght of our sal-  
uation.

Betwyle both our Balamytes, discloynge their owne  
nature

Euen as vnshamefast shauelnynges thretynge Chyldes  
pore wepe

Harpyge yf the sworde were on our sydes, be ye sure  
Ye it hath bene before than wolde ye not ones pepe  
But now that ye thinke al good daye is layde downe to  
sleepe

Ye make a braggyng and a boasting of your exaltation  
Now who but ye gossellers that Chyldes flocke dothe  
keape

Ye teache the people gods worde the lyght of our saluatiō

Thus was their handes defyled with bloud/their fingers  
with vnrightheousenes

Deuouringe vp the gossellers in euery towne and city  
From their lippes proceded lyes, their tongues aduanced  
wyckednesse



**Wpke nisse**

Without respecte to the tte with they iudge nothing treulye  
They hatched Coccatrix egges/as we haue sene it plainly  
And weaved spyders webbes by their cruel consultation. **et. 1. 1. 1.**  
Now he that eateth of their egges shal not escape but dye  
D, be an enemy to the truthe the light of our saluacion.

The chiefe st thinge they set by is almost fallen awaye  
I meane their masking Masse by so many Dopes deuyls  
For thow it the Lordes supper hath bene in great decay  
And the ryght institution blasphemously blemysht  
Thus in the Poppysh church it hath bene long abused  
But now verite wil haue the matter, in examination  
He sayth playnly suche abuston shal no moze be bled  
It shal be tryed by Gods worde, the light of our saluacion

This Masse as they supposed was alone sufficient  
To pacify Goddes wrath, for our wretched mysery  
For forgynenes of synnes, bringe neuer so vnpenitent  
Myght be receyued at the Masse this was their doctrine  
Dauely

So l. i. ale tyme were we blynded, with suche Poppysh  
peltry

Making vs to paye, for the holy consecration  
Like theues that wote vnfaciat, they robbed soules a hedre  
Without the feare of Goddes wroth, they sold our sal-  
uacion

Christ held not the bread ouer his head, it is not in the  
Scripture.

**Mat. 26**

But brake it and deuyls it, to his Apocalls al  
Christ bad them not knele to it of this ye may be sure  
yf ye do seatche the Scriptures fynde it so ye shal  
Christ willed them to reserue it in the memorial

**1. Cor. 11**

That his body for our synnes, suffered payne and passion

**To**

To pacify the fathers wrath, when we in synne do fall  
Ma. vii. r. Thus was he offered vnto vs, at the lycht of our saluacion

Marke how blindly we were fed, w our poppish getylmen  
Marke how w false doctrine, they haue bleated our eyes.  
A. vi. Marke how craftely we were fedde w phariseys leauen  
Marke also how they reppne, p goddes worde sholde atpse  
Marke what deuylishe doctrine these dreamers dyd deuise  
A. C. l. iii. Marke how cruel they haue bene, to Christes cōgregation  
Marke how moch they haue maynteyned, phantasies  
and lyes

Nothing regarding gods word, the lycht of our saluacion

Of longe tyme haue they caused vs, cōmyt abhominatiō  
A. vii. xvi. Robbyng god of the honoꝝ, which to hym is dewe,  
By muenting false gods of theit Imagination  
Makynge therof a sacrifice, and yf they proue this trewe  
They must confesse thei crucify gods sonne againe a newe  
For yf thre bread be Christe, by transubstanciatio:  
Than offte they in sacrifice, this must nedes in seue  
God and man fleshe and bloude, the lycht of our saluacion

Doth not scripture say, into heauen Christ ascended  
Mar. xvi. And dwelling not in temples made with mannes hande  
Act. vii. But sat him downe for euer vntyl the worlde be ended  
Heb. 7. Makinge intercession, both for fre and bonde  
That vnto his godly promysse, fapthfully do stonde  
This shoulde be to the Idolatres an honest reformation  
To dꝛiue them from Idolatry for feate they be sonde  
Enemyes vnto gods worde the lycht of our saluacion

John. vi. Christ is the bread of lyfe which descended from p deite  
John vii. Yf any eate of that bread he shal lue euermore  
Christ alone the sonne of God maketh vs free  
Matt. i. And from al our synnes cleatly both vs refre;

Christe



Christ for al pynrent hartes, hath layd vp mercy in more  
Christe dyed for our synnes, and rose for our iustification **Rom. 8.**  
We be to fynde hym a merciful sauiour  
For god hath chosen hym to be the lyght of our saluacion

Now seing we haue Christe, to be our onely aduocate  
In whome God the father, hath a speciall delight **1 Pet. 2.**  
Let vs heare him, for he alone doth intocate  
And of our synnes cleane forgyuenes, we haue in Goddes  
lyght **1 Pet. 1.**  
What nede we than to seke helpe, at any other wyght  
But euen onely in the merites, of Iesu Christes passion **1 Pet. 1.**  
Betraying our great mysery, despying daye and night  
To fynde hym a mercifull God, the light of our saluacion **1 Pet. 1.**

All we haue offended and haue nede of Goddes glory **Rom. 8.**  
No man is founde righteous and pure in his presence  
Yet thorow his sonne Christ, we be forgyuen frely  
For he hath made a sacrifice for our synnes and offence **1 Pet. 1.**  
He is our reconciler, peace maker, and defence  
He it is that shed his bloud, onely for our redemption  
And wold haue al men saued this is his pretence  
Thus are we cleansed by Christ, the light of our saluacion

No smal cause haue we to reioyce, if we do consyder  
How our mercifull God, hath for his flocke prouided  
Replemynginge vs with meat, that endureth for euer  
I meane his eternall word, frome which we were deuised **John. 1.**  
By waye of persecution, abhorred and derpyed  
But thanks be to the lyuinge God, whiche for our conso-  
lacion  
Hath ouer throwen the enemyes that thus enterpyssed  
To persecute the Gospell, the light of our saluacion. **1 Pet. 1.**

And where we lyued in feare, to confesse the bittite

B. i.

By

**Now is that pooke broken, and we set at libertie**

**Plenteously to publyshe the truth without fable**

**Let vs therfore beware, we be not founde variable**

**But laye a sure holde to the ploughe, with harte and cogitation**

**Continuinge vnto the ende, stronge stedfaste and stable**

**In no wyse to renounce the ttruth the lyghte of our saluacion.**

**Forsake the whoxe of Babylon and the marks of the beaſt**

**Forsake her marchantes all, for they be most pestilent**

**Forsake the wares that she solde, from the most to the least**

**Forsake her holynes, that she esteemed excellent**

**Forsake the deuelyſh doctrine, that she dyd inuent**

**Forsake and fle utterly, from her abhominacion**

**For kynges and Princes were discepued, that to her dyd consent**

**Persecuting Gods worde, the light of our saluacion.**

**Let vs forsake all ceremonies, that to Scripture be not consonant**

**Traditions of forfathers wherin we haue ben leaſt**

**And with the lyuely worde of God, let vs now be conuersant**

**For therein shall we se with what baggage we were fead**

**Wandering in the Popes lawes forsakinge Chryſte oure head**

**Heapinge vpon our selues the moze greater damnacion**  
**Thus were Traditions and Ceremonies, maintayned in the ſtede**

**Of Gods true and syncrete worde, the light of our saluacion**

**Let**

Let vs earnestly therfore desire w<sup>th</sup> an harte vnfayned  
That in all thinge we do, God may haue the glory Eph.  
Yea/ and embrace this heauenly worde, which we haue receyued

Not in talke, nor to receyue it as a carnall liberty  
But to bringe forth the fruite of the spirit, so that thereby  
It maye appeare manifest, in our Godly conuersion  
To be a light vnto the worlde, forsaking al iniquite  
And to perseuer in the truth, the light of our saluacion.

And doubt not al that the heauenly father hath not  
planted.  
He will plucke vp by the rotes, they shall no more endure Mat. xv.  
This in his eternall worde he hath it promysed  
Therefore be not vnfaithfull for his couenaunt is ful sure  
Heauen and earth shall perishe, this is without recure Rom. i. xl.  
But his worde shall neuer passe, by no determination  
Untill al thinge be ended therfore I you allure  
To trust wholly in his worde, the light of our saluacion

Honger and thirst for righteousnesse, than shall ye be Mat. v.  
satisfyed  
Mortify the flesh, with the dedes thereof also  
Let no fylthy communicaon oute of your mouthes Eph. iv.  
procede  
But as it becometh sayntes, euen so loke ye do  
Blessed be he to whom synne is not imputed to Rom. vii.  
Neither in his spirite is there founde dissimulacion  
Suche shall inioye the heauenly ioyes, knowinge no kynd  
of woo  
But haue the fruition of Goddes light, the lpyghte of oure  
saluacion

And aboue all thinge to embrace Gods eternall blyss  
which



which vnto a Chyrtien man, there as nothing so acceptable  
fo; as moche as in it, is contayned syncerely  
The dewtie of al persons, a doctrine most p;ofptable  
And in especiall to this we must be agteable  
To loue God aboue al thinge this is the chief foundation  
And oure neyghbours as our selfe, thus shal we withoute  
fable

Receyue at the hande of God, the lyght of our saluacion.

Let vs be thankfule to our God fo; his etern verite  
With which he hath most plentiously endewd our noble  
Kynge

So that amonge al his affaires, he maye set fo; the goddes  
glo;re

With no lesse zeale than he hath done sence his firste begin  
ninge

I meane, Edward the sixt, ouer vs now capninge  
Right Inheritour by dissent of this reame o; dominion  
That oute of his Princely hartte thete maye dyspyll and  
sp;inge

Gods power and l;ucly wo;de the lyght of our saluacion.

Also fo; those good ladys, of the same stock and linage  
Mary and Elyzabeth, systers vnto his grace  
The heauenly Lorde endewe them, vnto thet last age  
Euen as thet noble fathet dyd all p;operty to deface  
And Gods eternall Testament, alway to embrace  
fo; thete in shal they learn, by the heauenly instigation  
To folow the frute of the sp;rite, and thereby to purchase  
The Celestiall kyndome, the lyght of our saluacion.

fo; the moste hono;able Councell, with my Lorde p;ro  
tecto;  
Which st;repueth strongly with the enemyes of God night  
and daye

In his proceedynges and doynges/ the Lorde be his director

With his holy spirite also/ to rule their hartes alwaye  
That thowwe their spirituall labour al Dooetye maye  
Decaye

And utterly banyshted the lande, with Godly reformation  
Suppressing all false doctrine and to set suche a stape  
That Goddes worde maye increace/ the lyght of our saluacion.

And that it may please the ( O God ) to illumine þ spirituallie

As Bysshoppes and al ministers, with knowledge and vnderstandinge

Of they most blessed worde to set it forth with syncretitie  
And vnfaignedly folowe, both in doctrine and lyuing  
Feedinge Christes flocke with the worde ettelallinge  
Not compelled ther vnto no; for hope of promotion  
But for fauor whiche they beate to it aboue al thinge  
And thus shall Goddes worde floypse the lyght of oure saluacion.

4. pet. 2.

Let Christ be preached the saupour, where in we maye trust

Rebuke euery synne, beware of Deuylsh Doctrine  
Double tongued men/ in no wyse be they must  
Not gyuen to flythy lucte/ no; to mocke & rre  
But haupnge the mystrye of saythe/ in conscience pure  
and cleane

1. Tim.

1. Tim. 4.

And if they presume to minister in the congregacion  
They ought to be well proued this doth saynte Paule determine

And then to fede vs with the truthe the lyghte of our saluacion.

And

And euen as it is ther dewtie to rebuke synne  
 So is it our partes also to seace frome synne alwaye  
 Ex. 111. Consyderinge Sathan was the fylle that dyd it begyne  
 Therfoze be they our watche men as Ezechiel doth saie  
 Nowe if we haue a watning and will fully decaye  
 Oure owne bloude vpon oure headdes this is withoute  
 negacion  
 Rede the texte and moze playnly se it there ye maye  
 Thus God wolde haue al men saued the light of our salua  
 cion.  
 And for vs praye communs also the Lorde be our ouer  
 seer  
 That aboue al we may desyre peace and quiet rest  
 Both of soule and body for that do we requyre  
 So that we prosper in al goodnes and god pleased best  
 And at the last to be with Christ this is our request  
 Which is the head of the faithful and Christian congrega  
 tion  
 Receyuing there a kyngdome euer to haue rest  
 In ioye and blysse without ende there to haue our saluacio

A M E N.  
 James. i.

**¶ Every good gyft, and**

euerye pcrfyte gyfte is frome aboue and commeth downe  
 frome the fathet of light.

Proverb. ff.

**For it is the Lorde that**

giveth wysdome out of his mowthe commeth knowledge  
 and vnderstandinge.

Psalm,



Psalm. cxv.

**Not vnto vs, O Lorde,**

not vnto vs but vnto thy name gyue the prayse.

Timothe. i.

**To god onely, gyue**

the glory.  
Quod Petet Moyses.

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